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... A ... Missionary Conscience.

BY

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One of the Secretaries of the Board of Missions of the M. E. Church, South.

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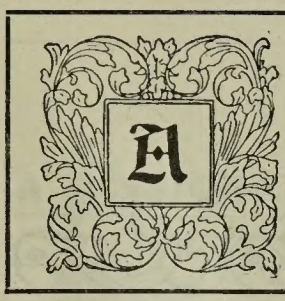

MISSIONARY CONSCIENCE.

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REV. J. H. PRITCHETT,

One of the Secretaries of the Board of Missions of the Methodist Episcopal Church, South.

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INTRODUCTION.

THE contents of this booklet have, for the most part, been already published in the form of articles in our periodicals. They assume this form at the instance of those who have a right to command them, and who think that they have yet a further mission.

Truly,

J. H. PRITCHETT.

A MISSIONARY CONSCIENCE, AND HOW TO SUPPLY ITS LACK.

IN undertaking this theme it seems of primary importance to discuss briefly several preliminary questions.

I. What Is Conscience?

Touching this question, there is in this day of ours a great deal of superficial thinking, loose writing, and inconsequential talking. I pray that this contribution may not justly be condemned to the same category. If this is to be its fate, however, I shall not undertake to hide my own sin under the cloak of much-abused science. In seeking a definition, therefore, I shall not enter the field of metaphysical disquisition, nor do I promise to make that definition scientifically bomb-proof. All that the occasion requires, and all that I shall attempt, is a plain, commonsense statement which shall appeal to God's Word for its vindication, and, thus supported, need not shun or abjectly cower in the august presence of human philosophy.

In the highest sense of the term, man is a cosmopolite—a citizen of the universe. God made him so. His body is of the earth earthy, and must share the fortunes of all inanimate matter. His soul or life allies him with all things that have life in this mundane sphere. His spirit makes him kin to all spirits, and chiefest of all make him the child of God. Standing on the pinnacle

of earth life, he finds the conditions of his soul superiority below him; so, likewise, standing at the base of those spiritual heights of which he is capable, that soul superiority furnishes the condition for the attainment of those heights. In order to knowledge of, and communion with, each of the spheres in which he finds himself, man is possessed of attributes, the aggregate of which constitute him man, and distinguish him from every other being in the universe. The attributes of his lower nature are incipient manifestations of those of his higher, while at the same time they furnish the conditions of its possibilities. Besides these, however, which are carried from the lower into the higher, there appear in the higher certain attributes that do not obtain in the lower. They come down from above. Chief among these is the conscience. It is neither of the Intellect, the Sensibilities, nor the Will; though it is conditioned on all of them, and in turn commands them all. It does not, as many seem to think and teach, exercise the office of discriminator between right and wrong, either in the abstract or the concrete. The first is the function of law; the second, of judgment. Conscience is neither law nor judgment. But when a law or rule of right has been accepted as supreme, when judgment has made out a specific case under that law, then conscience, as judge supreme, with an authority that can not be questioned, with an emphasis that can not be disregarded with impunity, says: "Obey the law; do the right." And, if its mandate is obeyed, it re-

wards as no other hand this side of heaven can reward. But if it is disregarded, it punishes as nothing else this side of hell can punish. This is conscience, and these are its functions. Its *dicta* are always in accordance with the highest law and best judgment possible to the man; and while they concern and affect him alone, they are to him infallible. A higher law, unknown to the individual by no fault of his—a judgment impossible to him under the conditions—must not be held as vitiating either the rightness or authority of those *dicta*. No man can do right and violate his conscience; no man can do wrong (judged by the law under which he acts) and follow its dictates. The evil of every wrong life is not to be found either in the absence or perversion of conscience, but in the absence of a higher law in the heart, and a better judgment in the mind; which two alone furnish the condition of a perfect conscience. To remedy that evil, therefore, we must begin, not as we sometimes say, by creating or correcting or educating or even arousing conscience, but by supplying the conditions, viz: a supreme rule of right, together with a thoroughly educated judgment, which will understandingly and honestly present every case under that rule. When this is done, then conscience will not only always be found in its place, but always issuing its decisions with unerring accuracy and in perfect accord with the highest behests of right.

This brief and informal statement of the nature and functions of conscience I believe to be in perfect keeping with the Bible use of the term

and the Bible treatment of the subject. The term occurs twenty-nine times in our standard version of the New Testament Scriptures. It is significant that it has no place in the Old Testament. John uses it once in speaking of the self-conviction of those evil-minded persons who brought the sinful woman to Christ for judgment. Without antagonizing Moses, or running counter to Roman supremacy, one of which they thought he must do, in one short sentence the Master started a series of forces that soon sent his would-be accusers whence they came: (1) His interpretation of the law; (2) the personal application that each accuser made of that law to himself; (3) conscience, responding to these conditions, confirms both the law and the application; (4) conviction, pungent and irresistable, follows; (5) "they went out one by one." Peter uses the term three times in his first epistle, indicating by it each time that inner and final court of appeals at which loyalty to God, faithfulness to Christ, and duty to man is each tested. The term appears twenty-five times in Paul's speeches and epistles. In his defense both before the Jewish council and the court of Felix, he predicates his blamelessness of the fact that he had kept a "good conscience"—"a conscience void of offense"—*i. e.*, according to the highest law known to him, and the best judgment possible to him, he had obeyed the dictates of his conscience. In his letters to the Corinthians, to Timothy, and to the Hebrews, the term has essentially the same significance. The phrases "good conscience,"

"weak conscience," "evil conscience," etc., evidently point out the effect of faithful or unfaithful dealing with one's conscience.

The next question to consider is:

II. What Is Implied By a "Missionary Conscience?"

In the light of what has gone before, this is easily answered. Conscience assumes missionary functions whenever the gospel of Jesus Christ becomes dominant in thought, in affection, in purpose. The absence of such a conscience can be accounted for only on the following conditions:

1. The utter absence of the gospel. This is literal heathenism.

2. The lack of appetency for the gospel. This is practical heathenism.

3. A formal acceptance of the gospel without an experience of its power to save. This is formalism.

4. A Christian experience that has been dwarfed and deadened by the cares of this world, the deceitfulness of riches, and the lust of other things. This is incipient apostasy.

A third question claiming our attention in the natural order is:

III. Is the Christian Ministry and the Church of To-day Lacking in Such Conscience? If so, What Are the Evidences?

I shall leave the second part of the question to answer the first. In answering the second I shall adduce only such facts as are notorious and incontrovertable.

1. The Church of to-day is rich and increased

in worldly goods, and Laodicea-like, she boasts of it. She proudly proclaims that the available wealth of the world is to-day controlled, not only by nominal Christendom, but largely by Christian ecclesiasticisms, or at least by men connected with them. A missionary conscience—the Macedonian grace—will not allow men or Churches to get rich while the command of the Lord of souls, the Proprietor of the universe, "Go disciple the nations," is yet unobeyed.

2. The giving of the Church of to-day for so-called Church purposes, meager as it is, is largely prompted by motives utterly foreign to a missionary conscience. I have no reply to make here to anything that may be said or can be said in excuse for, or justification of, the lavish investment of money in fine houses, costly furnishings, artistic displays, gilt-edged salaries for star preachers, etc. But I will say that a missionary conscience will not let a man, nor a congregation of men, spend ninety-seven and one-half per cent of the Lord's money upon themselves, even in the name of religion, and less than two and one-half per cent in doing the one thing for which he saved them, called them into the fellowship of his saints, and constituted them a Church.

3. The Church of to-day is on the best of terms with the world. She knows little or nothing of the experience, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." More than this, and worse than this, she is anxiously studying ways and means to make herself

more popular; and, worst of all, many of those ways and means are calculated, if not intended, rather to please and entertain men than to save them from sin. Some of our weekly advertisements of Church services would better adorn the billboard of an opera house. A missionary conscience knows nothing, and employs nothing, as an attraction for men, except Christ and him crucified. It has no use for unsaved men in the congregations of the saints except to save and sanctify them. It is not dependent upon the world's methods or the devil's methods either to congregate men or to manipulate them.

4. The Church of to-day is at ease. She is satisfied with her achievements and condition. She has little trouble in excusing, if not justifying, her failures, and spends much time and labor in congratulating herself on even seeming successes. A missionary conscience is satisfied with nothing less, in pulpit and pew, than a vital sympathy with its divine Head, who, just before his final agony, with his entirety of thought merged in the contemplation of the decease which he was to accomplish at Jerusalem, said: "How am I straitened till it be accomplished!" He was straitened till sacrifice for sin was complete. A missionary conscience demands that the Church be straitened till the world be drawn to him—"till he see the travail of his soul and be satisfied."

5. The Church of to-day toadies to the world's foolish fancies and sinful practices. Extravagance in dress, theater going, card parties, parlor dances, and other society fads abundantly illus-

trate and affirm what I mean. A missionary conscience says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

6. The Church of to-day is spiritually incoherent, and practically nonco-operative as to its parts. We hear a great deal, to be sure, about denominations of Christians getting closer together; and, in our seasons of gush, we are accustomed to make much ado over it. But the truth is that our unnecessary and selfish divisions are an offense to the Master, an insult to the Holy Spirit, a source of sore and cruel disappointment to the world. I could stand here and read page after page of evidence on this point, but one fact, which will bring the matter directly home to us, must suffice: The Evangelical Alliance of the world has for years prepared a programme, and invited—yes, begged—Christians of all nations and Churches to observe the first two Sabbaths of January and the intervening week as a season of united prayer. Faithful compliance with this request has many times and in many places witnessed wonderful displays of divine power, and wonderful quickening to the Churches. This year, however, through forgetfulness or carelessness, or want of faith in Christian co-operation at a throne of grace, or some other reason of equal

importance and force, the Southern Methodist Churches of Nashville—to say nothing of others—declined to bear any part in this world-wide week of worship. If we have gotten, or are to get, any good out of it, it must come in answer to the prayers of others. A missionary conscience would suggest and constrain that, while denominational lines which rest on principle are to be maintained, nevertheless, in prayer and faith and holy living, we are on all possible occasions to provoke one another to good works.

I pass to another question, viz:

IV. How is This Lack of Missionary Conscience in the Church to Be Accounted For?

Primarily it has come about as the result of a threefold and inexcusable failure: (1) A failure to recognize and realize the authority and fearful import of Christ's command, "Go ye into all the world and preach the gospel to every creature;" (2) a failure to appreciate the terrible condition of the world without the gospel; and (3) a failure to apprehend the truth that an honest effort to obey the command, and to minister to the world's needs, suspends the very life of the Church. Because of the first failure, preachers of the gospel have come to distinguish between a call to preach and a call to be a missionary. Even Methodist preachers—sons of him who said, "The world is my parish," himself the servant of that greater One who said, "The field is the world"—have come to receive their call and read their commission with very distinct reservations as to where and under what con-

ditions they will serve. Because of the second failure the Church has been waiting for political ambition, commercial greed, enterprising curiosity, or some other secular force to pioneer the way and open the gates of access to heathen nations. She was not ashamed to enter India through the door opened by the rapacity, extortion, and cruelty of the East India Company, nor to accept the diabolism of the opium war as a means of entrance to China. She followed the warships of Commodore Perry into Japan, and to-day makes more interested study of the movements of the "Powers" than of the command of Him who has all power in heaven and earth, or of the needs of those who sit in darkness, dwelling in the region and shadow of death. Because of the third failure, the Church in many instances, while imagining herself to be in need of nothing, is, in the esteem of the Master, poor, blind, and naked, having a name to live while she is dead.

V. How Is This Lack of Missionary Conscience to Be Supplied?

I answer briefly: First, by seeking for ourselves and our people a profounder realization of what the missionary movement, which is Christianity in earnest and in action, means. We need to know and feel that it is nothing less than the earnest of the fulfillment of the Father's promise to the Son, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" that it is the blood-sealed pledge of the Son that this gospel of the kingdom shall be preached throughout the world, "for a witness to

the nations;" that it is, moreover, the best effort of the best men, acting under the best motives, and in the use of the best means to answer the prayer, "Thy kingdom come;" to usher in the day of our God when every knee shall bow to Christ, and every tongue shall confess that he is Lord to the glory of God the Father; when the kingdoms of this world shall be the kingdom of our Lord and his Christ; lastly, that it is the world's only hope of physical, mental, social, political, and religious regeneration and salvation, since whom the Son makes free, they and they only, are free indeed. What Christianity has done for one man—say Saul of Tarsus; what it has done for one community—say the cannibals of the Hebrides—it can do for the world—it intends to do for the world.

We will prepare ourselves for a missionary conscience in the second place: By forming and developing a broader, fuller conception of the infinite power and boundless resources that justify and guarantee the success of missions. He who ordained them said: "All power in heaven and in earth is given into my hands," and "Lo, I am with you alway, even unto the end of the world." To discard missions is to deny Christ; to doubt their success is to belie his Word, and to despair of the world's redemption.

We will contribute to the conditions in the third place: By seeking for ourselves and inculcating among our people a clearer conception, a deeper conviction, a more sensitive consciousness of what it takes to constitute a soldier of that army that is

to take the world for Christ—a laborer in that vineyard that is to yield a soul harvest for eternity.

A faith that saves from all sin; promises that consciously enrich to everlasting life; escape from the corruption that is in the world through lust; being a partaker of the divine nature, constitute the furnishment which God vouchsafes to every man who would be a soldier of the cross. To undertake to be such a soldier without it, is to court defeat in every contest with the world, the flesh, and the devil. To profess to be such a soldier without it, is to practice the boldest presumption. To maintain one's character as such a soldier, he must add daily to what God has wrought in him—courage, knowledge, temperance, patience, godliness, brotherly kindness, and love. "For if these things be in him and abound, they make or constrain him that he be neither idle nor unfruitful in his acknowledgement of our Lord Jesus Christ." "But if he lacks these things he is blind, and can not see afar off, and has forgotten that he was purged from his old sins."

As a final condition for a missionary conscience there must be an abiding indwelling of the Holy Spirit.

To his disciples, unregenerate and unspiritual, though taught by him in person for three years, the Master said "that they should tell no man that he was Jesus Christ." To those same disciples, converted and Spirit-filled, he said: "Ye shall be witnesses unto me in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." To be ignorant of the status

of missions in the world's economy, is to read history without a philosophy—to study the signs of of the times without a key of interpretation. To be at fault in regard to Christ's power and resources for the world's conquest, is to be at the mercy of the earth's petty schemes and Satan's demoralizing devices. To profess to be Christians without having the nature and spirit of Christ, is to play the part of mere camp followers, mere hangers-on. To be without the Holy Spirit in this campaign, in which everything is at stake, is to go to war without a leader, without a guide, without a plan, without a purpose, without an inspiration.

Without the Holy Spirit a missionary conscience is an impossibility. With the Holy Spirit it is a necessity. In short, a missionary conscience is the echo in us of the voice of the Holy Spirit.

"THE FIELD IS THE WORLD."

THESE words furnish in part the Master's own exposition of his parable of the tares. They are eminently suggestive in the presence of every honest effort to evangelize the nations. No violence is done either to the structure of the sentence or to the divine teaching if we transpose the words so as to read: "The world is the field."

Indeed, the meaning seems to be that this world in its entirety of mind and matter, as distinguished from all other worlds, is, in a peculiar sense, God's field—the arena where he purposed from the beginning to wonderfully display his power and his wisdom and his grace; the domain on which he has, through the ages, lavished the revenues of his universe; the favored realm to express his full estimate of which he spared not even his own Son. But this unusual manifestation of divine interest and love has been the provocation of a corresponding manifestation of Satanic interest and hate. Hence the old serpent, who first made rebellion in heaven, who was banished to the hell his own rebellion had made, has seemingly massed his all of diabolical resources in a life-and-death struggle to occupy this same field. Surely nowhere else do God's love and Satan's malice find at once such a theater; nowhere else are heaven's gracious condescension and hell's vaulting ambition so strangely and persistently matched.

Man, made to be God's viceregent in this field,

having betrayed his trust and transferred his allegiance to the devil, having made himself at once the victim of his own lust and the instrument of his own ruin, having set God and Satan, heaven and hell, at strife over himself and his God-given estate, has, to crown all his other evil deeds, gone deliberately about the business of making this scene of strife the field of his own vanity and greed and ambition and insatiable selfishness.

Last, and chiefest of all, Christ, to vindicate God's original purpose, reclaim his infinite outlays, and verify his countless promises; to disappoint Satan's bold usurpation and disprove his shameless boast of sovereignty and proprietorship; to redeem man and restore his forfeited heritage, has made this world the field of his mediatorial reign. Here, by revealing the Fatherhood of God, by destroying one by one the works of the devil, by making man a new creation, and developing him after the model of his own perfect manhood, he is bringing light out of the chambers of darkness, truth out of the vagaries of error, right out of the wreckage of wrong, and life out of the tomb of death. In short, he is restoring all things. His authority to enterprise this mighty and varied scheme, and his ability to execute it, he predicates of four indisputable facts:

1. He is the creator and owner of this field, and of all that it contains: For "the earth is the Lord's and the fullness thereof: the world and they that dwell therein. For he hath founded it upon the seas and established it upon the floods."

2. As the eternal Son he is the heir of all these

things: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "He shall have dominion also from sea to sea, and from the river to the ends of the earth."

3. He has bought the entire domain with his own life: "He gave himself for us: . . . and when he had by himself purged our sins, he sat down at the right hand of the Majesty on high."

4. The right and power to rule are both now in his hands. He has no rival. "For he (the Father) has put all things under him." "All power in heaven and in earth is given into my hands." "He must reign until he has put all enemies under his feet." His reign has not been relegated to the future and to some other sphere. It is here and now. It is eternally right and imperatively necessary that Christ should reign in this world and over this world until every person and thing is subject to him; until every knee bows and every tongue confesses that he is Lord; until the wolf shall lie down with the lamb; until the desert shall bloom like a rose, because: *(a)* His incarnation and death and resurrection have vested in him absolute and supreme sovereignty over every soul of man. He, and he alone, holds in his hand the personal existence, the character, the relationships, the destiny of each. This, too, without any let or compromise of human freedom or human responsibility. *(b)* These same miraculous achievements of his have vested in him, the God-man, absolute right of property in the world's untold material wealth. Men are his bondslaves, the con-

tents of the world are his goods. Men are here solely because he procured them a new probation. They are good men or bad men solely as they do his will or abuse his grace. The relations they sustain to God or men are virtuous or vicious as they are in him or out of him. The destiny that every one is to achieve will be determined solely by the submission yielded and the service rendered to him.

Whatever is, or can be, in this world, exists only to be his appointment on his sufference. That which is, by his appointment, must stand despite all opposition; that which exists only by his sufference must go whenever his wisdom and will shall so determine. There is but one immovable ground of right in this world—that is his immaculate nature. There is but one infallible rule of right—that is his will. There is but one unappealable code of morals—that is his gospel. There is but one final court of appeal from all other courts—that is his judgment bar. To be right concerning persons or principles or politics, is to think his thoughts; to be good is to imitate his example; to be safe is to be on his side in every movement—public or private, social or civil, political or religious. Under him virtue can never fail of its full reward; vice can never escape its full penalty. There is no missing or evading or resisting the secret, silent, searching forces of his rule. As "all things work together for good to those who love God," so all things work together for ill to those who love him not. "If any man love not the Lord Jesus Christ, he is accursed."

The purposes and plans of Christ's reign in the world are neither mysterious nor hidden. While they are pre-eminently conservative, they are at the same time uncompromisingly radical. Conservative, in that nothing good ever did or ever can perish or suffer loss; radical, in that no evil thing can be approved or finally stand.

Christ's reign in this world has this twofold mission to men, and to all institutions of whatever sort under men: *(a)* To save and glorify that which is worth saving; *(b)* to destroy beyond remedy that which is incorrigibly bad. He intends to make this a new world—in all its agencies and elements, in all its forces and functions—wherein "judgment shall run down as waters, and righteousness as a mighty stream." That his power and grace have ever been able to make one man a true Christian, one home a miniature heaven, one community an Eden, one nation whose laws reflect, however feebly, his gospel and his kingdom, is an all-sufficient pledge of what he has in store for every man, for every family, for every community, for every nation that will meet his conditions.

In so far as there are evidences that the world is moving upward in its individual manhood, in its domestic purity, in its social integrity, in its commercial probity, in its political honesty, in its scientific correctness, in its philosophical soundness, in its educational thoroughness, in its religious spirituality, Christ's reign thus far has furnished them. In so far as there are recognized forces in the world to-day whose working promise, sooner or later, the end of international strife, the federation of gov-

ernments, the brotherhood of man, Christ's reign thus far is responsible for them; and if the problem of human existence is ever solved ; if the question, "is life worth living?" is ever answered; if God's dealing with the race is ever vindicated, the consummation of Christ's reign must solve the problem, answer the question, and vindicate God's ways. Otherwise they are insoluble, unanswerable, inexplicable. O glorious day of perfect, universal restoration! Who would not share in its glory and its awards? Who would not hear the plaudit and the decree that shall change his earthly to his heavenly relationship to his divine Lord: "Thou hast been faithful over a few things (as a servant), I will make thee ruler (joint ruler with myself) over many things?" "He that overcometh shall sit down with me on my throne, even as I have overcome and am set down with my Father on his throne." Thank God! To see this glory and to hear this plaudit is the heirloom of every redeemed son and daughter of Adam.

The sole condition of realization is that Christ reigns in us personally, and through us, in our consecration and sacrifice and service, over the greatest possible number of others. In that day "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

The enterprise pre-eminent of this age is Christian missions. It guages to-day the progress of Christ's reign in the earth. The consummation of the purpose of the one, to give the gospel to every creature, will strike the first note in that triumphant

pæon of the other: "Hallelujah! for the Lord God Omnipotent reigneth."

"Blessed are they that sow beside all waters." May the Holy Spirit show us the wisdom of investing our prayers, our faith, our consecrated all, in this one, only infallibly sure, undertaking.

"THY KINGDOM COME."

"When ye pray, say, . . . Thy kingdom come." (Luke xi. 2.)

IF the Bible is true and the experience and testimony of godly men are worth anything, then prayer is at once our highest privilege, our most imperative duty, our surest resort for all needed good, and our most reliable weapon for both offensive and defensive warfare against all foes. With it the least is equal to any emergency; without it the greatest is nothing and can do nothing.

Surely that which promises so much, and which involves so much, personally and relatively, ought to be better understood than it is, and to wield a mightier influence in the affairs of men than it does. It is wondrous strange that prayer is so little accounted as a factor in the world's happenings. It is more wondrous strange that so much that is called prayer so evidently fails to verify what is predicated of it in God's Word. Why do so few men pray? Why have the best of us so few and such poor returns for our prayers? Prayer is so simple, so natural, so self-suggestive, so self-consistent, so identified with every real interest, and involved in every right relationship, that it seems to commend itself as the most practical, the most reasonable, the most desirable, the most hopeful, the most infallible exercise known to men.

That true prayer should fail is impossible. The very thought is inconceivable. He who is the

Truth, who also has all power in heaven and earth, says: "Whatsoever ye ask in prayer, believing, ye shall receive." To doubt is to belie all truth, to stultify one's own mind, and to disqualify himself for the exercise of prayer. Evidently there is in the world and in the Church a widespread misunderstanding of what true prayer is, a sad misconception of the end always to be reached in this act of divine worship, whether private or public. We often find ourselves praying as if our chief business were to inform God as to our persons, relations, and wants; seeming to forget that he knows us and our wants just as well before as after our gratuitous information. True prayer does not assume to instruct the All-Wise. Then, again, we pray as if we desired and expected to make God willing to do something for us which otherwise he might be unwilling to do; utterly oblivious that our Heavenly Father, having given his Son for us, is not only willing and anxious to give us all other good, but does actually bestow all that we will allow him. True prayer does not waste itself upon ears that need to be won, or upon a heart that needs to be propitiated. Oftener than otherwise, perhaps, we give more attention to the verbiage than to the spirit of our prayers; failing to grasp the truth that true prayer is the soul's sincere desire, uttered or unexpressed; that it may be

> The burden of a sigh,
> The falling of a tear,
> The upward glancing of an eye,
> When none but God is near.

Or, it may be

> The simplest form of speech
> That infant lips can try;
> The sublimest strains that reach
> The Majesty on high.

But always, everywhere, it is the soul's honest, earnest struggle to tell its own needs and to secure God's help. True prayer never frames itself for other ears than God's; its wings never fold themselves short of the bosom of the loving All-Father.

Moreover, we are prone to excuse our shortcomings in prayer on the ground of time and place and circumstance. These really have nothing to do either with our duty to pray or with the answers we ought to receive. The duty comes out in words like these: "Men ought always to pray; I would that men pray everywhere: be careful for nothing, but in everything by prayer . . . let your requests be made known to God." The answers are assured in words just as easily understood and just as indubitable: "Your Father who seeth in secret shall reward you openly: ye shall receive: ye shall find: it shall be opened to you: it shall be done unto you: the peace of God . . . shall keep your heart and mind through Jesus Christ."

Our divine Lord has secured for us the privilege of prayer; he teaches us how to pray; he lays upon us the command to pray; and then he answers us (or rather the Father answers us for his sake), because in prayer we put ourselves in harmony with his will as it concerns us, occupy the place in the divine economy made for us, and thus, being no longer obstructionists, we become a

part of God's machinery for saving the world.

The earth life of the Son of God, being a pattern for ours, was pre-eminently one of prayer. From its standpoint a prayerless life is an anomaly, a failure, an exaggerated indignity. He not only seeks to lead us out of the selfishness, the secularity, the barrenness, the viciousness of such a life, but would further save us from ourselves by teaching us what to pray for. With an unerring apprehension of human needs, he has made lavish provision for all, nor left one out of the prayer he has taught us to say. If we would never pray in vain, let us make the Lord's Prayer at least the leaven out of which shall rise all our petitions.

Perhaps the most comprehensive of these—indeed, the one that seems to sustain to the others the relationship of genus to species—is that with which this paper opens: "Thy kingdom come." It does appear to me that to have these wonderfully expressive words put upon our lips by their divine Author as our inalienable property; to have our minds imbued with the wealth of thought they express; to have our hearts inspired with the hopes they kindle; to have our lives elevated to the spiritual level which they make possible, is to receive a new interpretation of the mystery of being, a new vindication of God's ways in the earth, a new reason for being and doing all that redeemed manhood implies.

Seeking to know our interest in these words, so fraught with universal human destiny, let us try to find their truest, deepest meaning, their highest, best inspiration.

The personal reign of the God-man, which is clearly the meaning of the term kingdom as used in this connection, is the most persistent fact of divine revelation. Promise, symbol, prophecy are all surcharged with it; and everywhere man's noblest work here is held to be that of a coworker in bringing it in; while reigning with him is counted to be man's highest destiny hereafter.

Three aspects of this reign are made prominent in the New Testament Scriptures, and for each of these in its order the words of the Master teach us to pray. These aspects are: (1) His reign in our own hearts and over our own lives; (2) His reign in the Church; (3) His reign over the world.

He who is obedient to his Master prays intelligently, honestly, in faith, "Thy kingdom come," holds as his first thought, cherishes as his fondest desire, seeks as highest good the supreme Kingship of Jesus over himself. Otherwise his words are only mockery, and they but parody the utterance of his divine Lord. It is nothing short of folly to expect, it is little short of blasphemy to ask for, the kingdom elsewhere, when we persistently put it away from ourselves.

In this aspect the prayer is peculiarly the property of every penitent sinner. It contains the very essence of repentance, faith, and surrender to the soul's only rightful Lord: the very condition of conversion, consecration, and availability in the divine service. The kingdom in us is, perhaps, the only infallible sign that we are in the kingdom. Did not the Master mean this when he said, "Seek ye first the kingdom of God?" And

then added in another place, "The kingdom of God cometh not from observation. . . . The kingdom of God is within you."

A truly converted soul, a truly consecrated life, of itself constitutes a kingdom over which the King of kings delights, above everything else, to rule. "Thus sayeth the Lord, the heaven is my throne, and the earth is my footstool, . . . but to this man will I look, even to him that is poor and of a contrite spirit trembleth at my word. If a man love me, he will keep my words, and my Father will love him, and we will come to him and make our abode with him." The nucleus of Christ's kingdom was formed when the first human soul submitted to his easy yoke and took up the light burden of his service.

Then by the coalition of such soul kingdoms, the empire of the Church of God is constituted, and so manifests the second phase of the mediatorial reign. Christ is "head over all things to the Church," and when the truly saved man, in whom and over whom Jesus reigns, prays, "thy kingdom come," his faith compasses the time when the actual shall become the ideal Church of God; when his prayer shall find common answer with that of the blessed Saviour, "That they may all be one; as thou, Father, art in me, and I in thee, that they may also be one in us; that the world may believe that thou hast sent me."

In the unfolding of this kingdom the Church is made the magazine of divine power, the dispensary of divine grace, the instrument of the world's evangelization; and her prayer, "Thy kingdom

come," united, ceaseless, alone makes her divine resources sure, and keeps her human sympathies warm. For her encouragement she has the promise of the Father, "I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" the proclamation of the Son, "Hereafter ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven," and the assurance of the Holy Spirit, "He must reign till he hath put all enemies under his feet." Heaven and earth may pass away, but

> Jesus shall reign where'er the sun
> Does his successive journeys run.

For nearly two thousand years, with these death-confirmed, blood-sealed promises in her hand, the Church has been repeating the all-comprehensive formula, "Thy kingdom come;" now, in answer to the challenge, "What of the night?" the watchmen upon the wall reply: "Three-fourths of the earth's multiplied millions are yet in the darkness and death of heathendom, and at least five-sixths of the other fourth are practically infidel, being utterly destitute of any saving knowledge of God." The response is startling. Is this, then, the legitimate outcome of the divine plan for the "restitution of all things?" Has that plan proven a failure? Has the devil and his human adjuncts been more than a match for the wisdom and power and grace of God in Christ? No! a thousand times no! God's plan never miscarries, never fails, never retraces its steps in the presence

of a foe. Its institution in the world being solely in man's interest, its progress has been and must continue to be in the direct ratio of man's consent to be saved himself and to be used in the salvation of others. A compulsory salvation would be a contradiction in terms; a saved man who does nothing to save somebody else simply breaks the circuit of divine grace and plays the part of a heedless ground wire.

The world is where it is to-day, spiritually, because the Church has not really asked for anything better; it has not really believed that anything better was practicable or possible; has not really made it her sole business to make it better. That this is the secret of the whole matter the Word of God attests: "Ye shall ask what ye will, and it shall be done unto you;" "If ye have faith as a grain of mustard seed, . . . nothing shall be impossible to you;" "If these things be in you and abound, they shall make you that you be neither idle nor unfruitful in the acknowledgement of our Lord and Saviour Jesus Christ."

The threefold sin of the Church—the triple-headed nightmare of the world—is prayerlessness, faithlessness, covetousness. She does not pray like Jesus, her Head, prayed, or like he taught her to pray. She does not realize that her sufficiency is of God, and that it hangs upon the asking. Whole volumes of self-laudation and self-gratulation occupy the waste places that lack of communion with God has made; but these are alien, and cannot be utilized in bringing in the kingdom. When the Church learns to pray for the

world like John Knox prayed for Scotland, the world will be at her feet, or rather at the feet of her Lord.

But little as the Church prays, she does not believe the few things she says, even when she uses the words taught her by the Master. I do not speak of all. God knoweth his own. I mean the body of professed Christians; or, to be more direct, the body of our own Methodism. What a consummate farce, so far as the great mass of our people are concerned, is the stated repetition of the Lord's Prayer in our churches. Most of them indeed never join in the repetition; they neither know, believe, nor care for its contents; while most of the others have very imperfect, very narrow conceptions of the meaning of the words they utter, and very feeble, very ill-defined faith in any definite answer to them. This is the reason why "Thy kingdom come" has not long since shaken this old world from center to circumference. Millions of lips, on which ought to have been the power of God, have been dumb to its power of utterance, while thousands of other lips, in its utterance, have failed to represent hearts that ought to have been aflame with love and invincible in faith.

Moreover, where the prayer has been made with some degree of regularity and fervor, and where a nebulous kind of faith that sometime and somehow it would be answered, still our hoarded resources of personal power and material wealth have been turned into other channels, and devoted to other interests. How few of our people yet

know that it is of the very essence of prayer that he who prays devotes himself and his all, in God's hands, to the end to which his prayer looks. It is the crucial test of a Christian's honesty that he is willing to stake everything on the Word of his divine Lord.

We stand convicted even to-day by the same message that smote last on Jewish ears before the Voice came: "Ye have robbed me." Thank God it is still optional with us to redeem the time. Thus sayeth the Lord: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out such a blessing that there shall not be room enough to receive it."

Brethren, we can bring Christ's kingdom much nearer to ourselves and much nearer its final goal by raising the average of our foreign contribution to fifty cents per member this year.

THE PROBLEM OF MISSIONS.

DURING this so-called renascent century of missions the Church has spent much time and exhausted much treasure of mind and money in discussing and experimenting with plans and methods. The most hopeful sign of the closing period is that we are coming to learn that the plan for propagating the gospel is as much a matter of divine revelation as the gospel itself; that the Church can as easily originate a saving message as she can devise a successful propaganda (Rome deems herself capable of both); that while the official work of our Lord Jesus Christ has created, stamped with authority and sealed with his own blood the one, at the same time his personal life has furnished with equal distinctness and authority the other; that as the gospel in every age and among every people has proved itself "the power of God unto salvation" just in proportion as it has been kept pure—nothing added to it, nothing taken from it—so its propagation has been a success just as the same sacred deference has been paid to Christ's divinely recorded example. "For," says he, "I have given you an example;" and "If ye know these things, happy are ye if ye do them."

I said that we are coming to learn these things. Slowly, indeed; ah, so slowly! But we are learning them. And, after the spirit of scientific experimentation, so peculiar to the age and so boastful of its achievements, has spent itself; after the bubbles

of a cheap and pestiferous optimism have all burst, we shall come back to simple faith in him who said: "All power in heaven and in earth is given into my hands;" back to simple obedience to him who said: "Follow me." Christ's formula for solving the problem of missions is stated in these words: "And Jesus went about all the cities and villages, teaching in their synagogues, . . . and healing all manner of sickness and all manner of disease among the people." (Matt. ix. 35.)

What Judea and Galilee were to the personal ministry of Christ, the world is to the ministry of the Church. If this is not so, then the Church has no divine ministry in the world, and it matters little what is said along the line of things under consideration. If it is so, then what an exhaustless mine of priceless thought is uncovered! what an armory of untried, or only partially tried, weapons is opened by this short passage!

Jesus did four things: (*a*) He *went* where the thronging multitude, without a shepherd, sorely needed his presence and his blessing; (*b*) he *preached*, that they might know that the kingdom of heaven and hope was at hand; (*c*) he *taught*, that they might know how to enter that kingdom, the kingdom having entered them; (*d*) he *healed* sickness and disease, that all might have proof and appreciation of the divine character of his person, his preaching, and his teaching.

There are, then, just four things for the Church to do in following her divine Lord, in executing her world-wide commission. They are the same four things that He did; and as long as she keeps

herself unentangled with any foreign alliance, she is assured of the same authority, the same power, and the same success as were always His. He says: "Verily, verily, I say unto you, He that believeth on me (that cuts off all alliance with Self, Cæsar, or Mammon), the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." (John xiv. 12.)

The Church has always been slow to believe all that Jesus said of himself and of his kingdom, just as his immediate disciples were slow to believe all that the prophets had spoken of him; and she has been slower to obey than to believe. In the matter of "going" she has had trouble from the beginning, and her movements have often been eccentric. The centripetal force of Judaism so dominated Jerusalem, even after Pentecost, that Antioch took her crown; and Paul superseded, in apostolic labor, those who had known Christ after the flesh, had heard the commission, and had seen Pentecost. The Church in the Roman Empire, grown strong despite three centuries of persecution, exchanged Christ for Cæsar and became the world-wide propagandist of a miserable mixture of heathenism, Judaism, and Christianity. When Protestantism came upon the stage she seemed to think she had enough to do to maintain her integrity at home; and with sporadic and infrequent exceptions, little going into the "regions beyond" was done till the nineteenth century was well advanced. Even now, much of her going is tentative; much of her occupancy is precarious; much of her work is experimental. As to what is meant in this statement,

and as a vindication of its truth, no better illustration can be found than China.

Our Protestant missionaries (to say nothing of those of Rome and Russia) have gone to China under express provision of treaties forced upon that nation by the so-called Christian nations. They have gone retaining their citizenship under the governments of these nations, and with the distinct understanding that for their conduct they are amenable, not to the Chinese, but to home courts. They have gone committed to the "Westernizing" of the civilization of China. They have gone thus expressing more confidence in Cæsar than in Christ, more faith in civilization than in Christianity. Thus going, their occupancy of the country is not in the name of him who is China's King as he is their King, but in the name of the powers by whose fiat they entered. Their safety is predicated, not of the promises, the infallible promises of Jesus Christ, but of the diplomatic skill and warlike power of their respective governments; so, it seems to me, our entrance would impress the Chinese, and so it has impressed them.

It is a fact that few, if any, missionaries have suffered in China purely for Christ's sake. Rather they have suffered because of real or supposed alliance with powers whose known business is wholesale robbery, and who patronize Christianity only as a means of aggrandizing themselves. It must be apparent that Christian work done under such auspices must be experimental, and is in danger of sharing the fate of Nestorianism and early Romanism in the same field. It is earnestly believed that

the time has come when this whole thing should be changed; that, pursuant of the present fearful cataclysm, no matter how it terminates politically, the Church ought to get right with Christ and with China.

Let State Churches do as they may or can, but let true Protestantism resolve at least these things: (*a*) Not to enter or occupy any mission field on terms stipulated by any civil government or governments; (*b*) to send no missionary to any field who insists on retaining citizenship at home, and who expects at the hands of his government protection against the government under whose jurisdiction he labors; (*c*) to inform all people to whom we go that we represent no government but that of Christ, no civilization but that of pure Christianity, no enterprise but the saving of their souls, no system of learning but that which makes wise unto salvation; (*d*) to let our religion commend our civilization, and not our civilization our religion; (*e*) in short, to return to simple obedience to our Lord, going where he has commanded, where he opens up the way; but going in such Christian independence that our presence cannot, in any one's esteem, justly involve us in complications alien to his kingdom.

So Paul went to Asia Minor, Macedonia, to Greece, even to Rome; so Patrick went to Ireland; so Columbanus and his fellow Irishmen went to the tribes of Germany; so Schwartz went to India; so Eliot and Brainerd went to the North American Indians; so Livingstone and Moffat went to darkest Africa; so Paton went to the South Sea Islands. The list might be lengthened

indefinitely, but these will suffice to show that manner of going which never fails, and never brings reproach upon the worthy name of our Head. This appeal cannot be set aside on the plea that it is visionary, and that the plan proposed is inexpedient, impracticable. This plea will only hold when it can be shown that Christ himself was a visionary; that his religion is an illusion, and his kingdom a myth. Just as sure as Christ reigns; just as sure as his Word is inviolable; just as sure as his Church is under exclusive commission to evangelize the world; just as sure as every past failure is traceable to defection from Christ, and alliance with the world, the flesh, and the devil; just that sure, in order to the conquest of China and the world, must the Church return to her "first love" and to the "old paths."

With such an entrance and such an occupancy, preaching the gospel of the kingdom becomes the primary, the leading function of the Church. This needs no discussion. On it all the votaries of missions are agreed. Jesus said: "As ye go, preach." After the martyrdom of Stephen, "they that were scattered abroad went everywhere preaching the Word." Paul said: "The Jews require a sign, the Greeks seek after wisdom, but we preach Christ crucified." To fortify his teaching in the minds of adults, and to introduce his preaching into the minds of children, Christ "taught." The Church must teach for the same reasons. It seems strange that there should ever have been a question of this. The adult that believes when preached to must be grounded in the

faith that saves him, especially if he is to become a preacher to others. This can only be done by teaching—Christian teaching. The transcendent reason, however, for constituting the Church a teacher, is found in the fact that Christianity's hope, always and everywhere, is the child world, and because the "child world" alone is amenable to educational influences.

That the education may begin at the right time and progress in the right direction, the order of the commission enjoins discipling (by baptism) first, then teaching what Christ commanded. This order is specially adapted to children, and strongly enforces infant baptism.

Two important points regarding our mission schools are to be guarded—viz: (*a*) The *foundation;* (*b*) the *extent* of the curriculum. Beyond all question the foundation ought to be unqualifiedly religious. Without indorsing the *matter* of Rome's teaching, nevertheless she holds the right principle in this matter. Secular education without a religious foundation of the right sort is a dangerous acquisition anywhere; it is especially so among a people enamored of the material benefits of Christianity, but caring nothing for its spiritual salvation. India and Japan furnish abundant instruction on this point. It is to be feared that some of our mission schools are engaged in a very doubtful work, because of the modicum of religious influence that pervades them. As to the extent of the curriculum, circumstances must largely determine. All that there is of true learning is the *protégé* of the gospel, and is as much

the property of the Church as the gospel itself. Nothing worthy to be taught can find better conditions of dispensation than those of the Christian school, which yields to none either in capacity or authority to teach. Let the curriculum embrace everything that is needful and that can be used in the name of the Lord Jesus.

Again, Jesus "healed all manner of sickness and all manner of disease among the people." The Church is just as much under obligation to do this as she is either to preach or to teach. Medical and surgical science constitutes as much a part of the boon that Christianity has conferred upon the human race as do Churches and schools; and just as the study and knowledge of universal language has superseded the original gift of tongues in preaching and teaching everywhere, so scientific mastery of sickness and disease has taken the place of miraculous cures.

The Church can no more make full proof of her ministry among the poor, offcast, sick, and disease-smitten, at home and broad, without availing herself of all that her Master has put in her hands for their relief, in body as well as in mind and spirit, than could he have been the Saviour he was and yet have passed by the helpless, suffering multitudes that hung upon his steps, without compassionating and helping them.

At home Protestant Churches may find some, though very inadequate, excuse for doing so little in the way of hospital and dispensary work. They may say that all this is amply provided for on the secular side of our civilization. While this state-

ment falls far short of the truth, let it be granted for the nonce; still, outside this civilization, a Christian mission is certainly very poorly equipped for the work which it has accepted from the hands of the Great Physician, as well as the Great Preacher and Teacher, unless it is supplied with competent doctors and medicines for the body, as well as teachers and preachers for the mind and heart.

As was said at the beginning, we are learning, often from sad experiences and humiliating failures, what we ought to have known from the personal life of Him who taught infinitely more by example than by precept—viz: (*a*) That the body of the veriest outcast is worth being rescued in the name of Christ; (*b*) that oftener than otherwise among extreme sufferers, the only way open to the soul is through relief of the body. In all heathen lands, and in many regions which we are trying to rescue from the long and bitter reign of Romanism, the medical arm of our missions is the most hopeful for immediate, for thorough, for permanent results. Our hospitals and dispensaries must be maintained and multiplied.

Finally, the problem of nineteen centuries still awaits a solution at the hands of the Church. Great will be the opportunity, yet fearful the responsibility, of him who is called to move amid the scenes and activities of the next one hundred years. The Church holds the key to every situation. Her prayer, her faith, her consecrated endeavor can command victory for her Lord out of every clash of adverse forces; or her indifference, her doubt, her hesitancy, as in the past, can transfer the issue to future generations.

PAYING AND GIVING.

THE great conflict which is to decide the proprietorship and government of this world is too far advanced for any one having both intelligence and honesty to call in question either the rightfulness, the reasonableness, or the hopefulness of Christianity's cause. Even those who acknowledge a merely nominal allegiance to Christ are constrained to confess that the earth and its fullness are his of right, and must ere long be his in fact. His Lordship has come to be esteemed as not only fundamental to the Christian creed, but as well an essential element of Christian civilization. Second only to this is the doctrine of man's stewardship. Indeed, the two seem never to have been separated in the Mind, as they never stand apart in the Word, of our divine Master. "Why call ye me Lord, Lord, and do not the things which I say?" "Not every one that sayeth unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven." "Who then is that faithful and wise steward whom his Lord shall make ruler over his household?" "Blessed is that servant whom his Lord when he cometh shall find so doing."

The point at which men seem dullest in comprehending this relationship to their Lord, and slowest in conceding his claims upon them, is in the use of their money. The Gospel teaches nothing more evidently and emphatically than that every man is

directly responsible to the Master for the right use of every dollar and of every dollar's worth that falls into his hands; that his right to have and to hold and handle property in any shape depends solely upon his getting and using it as the law of Christ's kingdom directs. Yet how far below this unappealable standard is the practice of even the average Church member! How far short of it is the average pulpit teaching!

What a modicum of power does this twin doctrine—Christ's lordship and man's stewardship—exert in directing the ordinary investments, gains, and uses of money even within the Church! How seldom, too, do the Lord's messengers press as they do other vital matters this question of questions: "How much owest thou unto my Lord?"

There is certainly great ignorance, great negligence, great criminality, great loss in this day of grace at this point, for which somebody is responsible, and for which account must be rendered sometime and somewhere. The Church is suffering grievously from the idolatrous sin of covetousness. Its worst feature is not our depleted and debt-burdened missionary treasuries, nor our shamefully meager and illy sustained missionary forces, though either of these is sufficient to startle any sensitive Christian conscience. But the truly alarming feature is the benumbed and deadened conscience that can contemplate these disgraceful things with indifference, not to say complacency. The Church (and by the Church I mean the entire membership, with only exceptions enough to confirm the rule) not only sins in her "greed for gain," just like the

world's people, but she is foolishly deceiving herself in regard to the little that is, by various methods, pressed out of her in the name of the Lord and humanity.

Individuals and Churches often congratulate themselves, and boast in an unseemly way to others concerning what they "give," while in truth and in the Lord's esteem they have given absolutely nothing. People do not "give" to the Lord when they build their own houses of worship, support their own preachers, take care of their own Sunday schools, or feed and clothe their own poor. Not to do these is to deny the faith, and to be worse than an infidel. To do them is to pay a small part of what is due on our constantly accumulating interest and rental. To the faithful steward the Master has promised a "living" for himself and his, and has secured it beyond contingency. Out of this "living" must come any "gift" with which a man would enrich God's treasury and make himself a factor in carrying the gospel into regions beyond.

The Jew "paid" tithes and "gave" offerings. What made the widow's two mites a gift was that they constituted her "living;" and what made them of incalculable value was that they were all the living she had. The Church sadly misuses—yes, grossly abuses—the best-defined terms when she talks so glibly and writes so voluminously about her "giving," her "offerings," when she has not even approximated the payment of her rent. Another error that has become a sore evil in the Church is the notion that some, even many, people are too poor either to pay or give.

It is time that we were all learning that in Christ's economy no one is absolved; none are too poor. The double principle involved in this economy is: (*a*) To maintain and develop in us the grace of common honesty—no man can be honest and not pay his debts; (*b*) to educate us in the spirit and practice of self-sacrifice—no man can be a Christian and consume God's bounty upon himself.

The requirement to both pay and give, universal as it is, is not arbitrary. The principle of it inheres in the very relation we sustain to the fact of our redemption and salvation. Christ has left no soul unredeemed, no subject of his kingdom unendowed. He has given to every man. And while he is not dependent on the tithes we pay, we cannot be loyal to him and not pay them. While our gifts may not enrich him, we cannot be his disciples and not bestow them. Every redeemed soul has something wherewith to "pay and give as unto the Lord." If not dollars, then cents; if not cents, then some other testimonial of obligation and gratitude—work, prayer, praise; something, "according to that he hath, not according to that he hath not."

> All may of thee, O blessed Christ, partake.
> Nothing so small can be,
> But draws, when acted for thy sake,
> Greatness and worth from thee.

It is not the amount that one pays or gives, but the amount that he keeps back for his own aggrandizement, that settles the question of his honesty or dishonesty, his liberality or churlishness. Nothing is more fatal to spiritual life, nothing more hindering to growth and usefulness, than this idea of

irresponsibility in the matter of giving. It robs of their heritage the very ones for whom the gospel is chiefly designed. "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath prepared for them that love him?" The invariable law of that kingdom is that a failure to impart to others, as occasion serves, the grace received, is to forfeit that grace ourselves. To receive and not to give, is to receive the grace of God in vain.

The two turtle doves or the two young pigeons, in the hands of honest poverty, were equally valuable, in God's esteem, with the lamb, or even the bullock, in the hands of the rich. For their sakes the poor of the Church ought to be induced to give, that, like the Macedonians, "their poverty may abound to the riches of their liberality."

There is to-day immeasurably more hope to the Church and to the world in cultivating Macedonian poverty than in patronizing Laodicean wealth. Indeed, the shame of the pulpit, the weakness of the Church, and the bane of the world is the fawning deference shown men because they have money. Rich men are no more a safe reliance in the Church to-day than they were when James wrote his inspired letter of warning and instruction to the twelve tribes scattered abroad.

With exceptions too few to affect the rule, they neither pay nor give according to the divine law. Even those who have the credit of doing so make large exemptions in the way of palatial residences, costly furniture, fine clothing, high living, showy equipage, and an exhaustive worldly outfit

in general, to meet the assumed demands of so-called society upon them and their families. Mark you, this same society is what Christ and his apostles called the "world" and "mammon," and of which they say: "Ye cannot serve God and mammon." "Whosoever will be a friend of the world is the enemy of God." "If any man love the world, the love of the Father is not in him." The demands of society are unprovided for in the economy of grace, while the claims of Jesus Christ constitute the supreme law.

The sequestration of the Lord's money in the interest of society, except to revolutionize, disinfect, and reconstruct it, is a base fraud. Yet the Church money thus divorced from its legitimate functions of paying and giving in the Lord's service would fill the treasury of every Mission Board and man every open mission field on the two hemispheres.

According to the almanac published by the American Board of Missions for 1901, the foreign mission receipts for the thirty-five general missionary societies of this country for last year were $5,209,656. This amount divided among the members of the various Protestant Churches would give an average of less than twenty-five cents. Nothing can be more apparent to a candid observer than that this amount could be quadrupled in a single year if the spirit of Christ prevailed in the Church, and that, too, without any real personal sacrifice upon the part of a single member.

There is a vast deal of pseudo spirituality exhib-

ited in certain quarters nowadays in the shape of criticism adverse to laying stress on the matter of collections at our various Conferences. As an antidote for, or at least as a partial quietus upon, this impertinent effervescence, let it be said: (*a*) That while no preacher ought to be held responsible in any way for the shortcomings of an unappreciative and irresponsive people, nevertheless every preacher is morally bound, and ought to be so held by Church law, to see that the connectional claims share at least equally with his own among the people he serves. There is something radically wrong with the preacher who complacently pockets his own claim in full and then just as coolly reports the collections twenty-five or fifty per cent short. I have never heard anything said at Conference, or anywhere else, too severe for that preacher's case. (*b*) By every available token we are justified in measuring the genuineness and depth of a member's spiritual life by the generosity of his giving. Think as you may, talk and write as you please, it is nevertheless unquestionably true that a man's profession of religion can be better tested and measured by the motive and extent of his giving than by any other known method.

Charity may forbid the saying in so many words that a penurious man cannot have religion, but to say that such a man can *enjoy* religion is to confound thought and confuse the terms of its expression. Many preachers, as well as Church members, object strenuously to the association of the Old Testament idea of tithing with our Chris-

tian economy. They say that it is not sanctioned by New Testament teaching. I am not disposed to contend for the letter when more than the equivalent of its spirit is everywhere inculcated. Conformity to the New Testament "paying and giving" would not only put "meat in God's house," but would pile every Christian altar with the richest of freewill offerings. Some of these principles are: "Cheerfully;" "as much as in us lies;" "according as God has prospered;" "lay by in store on the first day of the week;" "heartily, as unto the Lord;" "for the glory of God;" "all in the name of the Lord Jesus;" "not grudgingly, or of necessity;" "he that giveth, let him do it with simplicity."

It is a shame that a worldly spirit and worldly methods so largely enter into the gathering of even the little we do turn into the Lord's treasury; that a popular and successful scheme for doing Church work or raising Church funds must provide a *quid pro quo* in some form—fun, recreation, self-glory—a pound of self-gratification to a grain of self-denial. When will we learn the better way: "The love of Christ constraineth us;" the higher experience: "It is more blessed to give than to receive?"

As a means of awakening our people to increased missionary zeal and activity, some brethren have great faith in the dissemination of missionary literature. This certainly is not to be despised, furnishing, as it does, so much of encouragement and direction to the faith and the labor of truly consecrated men and women. To

these it is invaluable. But it does seem to me that the masses of the Church need something more radical than this. In their present attitude to Christ and his kingdom, the conversion of the world, or any part of it foreign to themselves, is to them a matter of comparative indifference. That attitude is one of practical infidelity. The coming of Christ's kingdom is one of the vaguest, most unlikely things in all their thoughts. Their prayer for it is a dream, their desire for it is a nebulous sentiment.

Indeed, if to know God's Word, to believe God's Word, to experience personally the saving power of God's Word, does not make missionaries of men and women, ready to "go or send" wherever God opens the way, then no amount of information about the field or workers can do so. Worldly wisdom and secular economy may consistently withhold their patronage where these proofs are wanting; but we "walk by faith, not by sight."

To the converted, consecrated, Bible-knowing Christian it is enough that he who is Lord of all says: (*a*) "The field is the world;" (*b*) "the seed is the Word of God;" (*c*) "the sower soweth the Word;" (*d*) "blessed are they that sow beside all waters;" and (*e*) "lo, I am with you alway, even to the end of the world."

Participation in the dividends of a redeemed and reinstated world in the ratio of a hundredfold of their investment in the present time and eternal life hereafter, is the unfailing heritage of those who give themselves and their all to the bringing in of Christ's kingdom. What of those

whose service and treasure are all confined to earth?

My brethren,

The restless millions wait
  That light, whose dawning maketh all things new;
Christ also waits, but men are slow and late.
  Have we done what we could? Have I? Have you?
A cloud of witnesses above encompass us,
  We love to think of all they see and know;
But what of this great multitude in peril,
  Who sadly wait below?
O let this thrilling vision daily move us
  To earnest prayers and deeds before unknown,
That souls redeemed from many lands may join us,
  When Christ brings home his own.

ENLISTMENT OF PASTORS.

IN all forms of polity known to the Christian Church the pastor is an important factor. This is pre-eminently so in the economy of Episcopal Methodism. Here no connectional enterprise can succeed without his sympathy and co-operation. No matter how well conceived, how wisely planned, how zealously advocated by others any cause of Christ's kingdom may be, if, for any reason, the pastor fails to comprehend it, fails to fall in line with it, fails to throw himself into it, the people will, as a rule, remain unappreciative and unresponsive.

This is but a corollary of the divinely announced proposition: "Like priest, like people;" the inevitable consequence from the investment made by the great Head of the Church when he said: "I will give unto thee the keys of the kingdom of heaven."

It was to the pastor of the Gospel age that he said: "Go make disciples of the nations;" and under this commission any plan or movement which ignores or discounts that element which the Master dignifies with the chiefest place and burdens with the highest responsibility is already a failure.

It is no matter of wonder, then, that those having charge of general Church interests should make the "enlistment of pastors" among their first and greatest matters of concern. By so far

as the work of missions is above and comprehensive of all other enterprises of the Church, by just so far does it need, and claim, and seek such an enlistment.

I have been officially requested to answer the question, "How can we better enlist our pastors in missions?" My intimate association with my brethren in all the grades of itinerant service for more than forty years may justify this attempt at compliance.

It ought, however, to be premised that the true pastor does not need to be enlisted. He who is, in experience and work, an under-shepherd of the one only Great Shepherd of the sheep, by virtue of his very relationship breathes and dispenses the missionary fire. He may never have heard of a Mission Board; he may never have been thrilled by a direct and personal appeal from the "regions beyond;" he may never have been brought in contact with an organized movement to give the gospel to the nations; yet, with the divine Image restored to him, with the divine Nature renewed in him, with the divine call summoning him, with the divine unction resting upon him, he cannot but seek to share with others, *all others*, by all possible means, the grace that saves him. To enlist him you have but to make known to him the purpose of the Master and the plans of the Church. The fact, *if it be a fact*, that, at this late day, in a movement like that to which the entire Church is being rallied, a movement of which all the achievements of the nineteenth century were only a prophecy, any number of our pastors are found to be either

indifferent or inefficient, is significant of a state of affairs more to be dreaded and deprecated than all the financial panics, money stringencies, and Mongolian wars that could possibly befall us. But one thing seems equally appalling; viz, that spiritual, or rather unspiritual, condition of the Church in many places which necessitates the expenditure of more than nine-tenths of all evangelical force upon itself before the world can be reached. Precedent to enlistment of pastors, then, we must make sure of the pastors.

Pursuant to the "making of a man," the making of a preacher, a pastor, is the greatest triumph of divine grace, and involves the greatest outlay of human resources. In no carping, no depreciatory spirit is it averred that in order to do her part in the world's evangelization—a part made imperative by her numbers, social prestige, and opportunity—Southern Methodism must make a decided and speedy advance in the personnel of her ministry. This is no special plea for theological machines for making preachers. What is meant is that our preachers must know God's Word; that, in order to this, their mental vigor, their mental culture, their mental development must be brought to and kept at their best; that they must be students, knowing how to use, and using, every textbook in nature, letters, providence, and grace that God may throw in their way. A pastorate composed of men with intellect and training enough to grasp God's Word; with religion enough to see a living Christ in every page; with call enough to make them feel, "Woe is me if I preach not the gospel;"

conscience and consecration enough to realize in themselves, "I am debtor both to the Greek and to the Barbarian, both to the wise and the unwise," may well be relied on to co-operate intelligently and heartily with any enterprise that promises to give Christ his own. There surely must be something radically wrong in the conversion, call, or spiritual capital of that preacher who to-day is not an ardent friend and forwarder of missions.

Theoretically — may I not say practically as well?—the pastorate of Episcopal Methodism consists of the bishop, the presiding elder, and the preacher in charge; to whom may be added from among the laymen, the class leader, the Sunday school superintendent, and the Sunday school teacher. A more thorough or a better correlated system it would be hard to conceive. Indeed, as a system it leaves nothing to be desired. With Christ at its head and the Holy Spirit in its heart, and the right man in each place, it is invincible. It ought itself to take the world for Christ within a century.

No man, personally or officially, has a larger sphere for good than a Methodist bishop. Through the lower forms of the pastorate his hand is upon every interest and upon every man, woman, and child in the entire Church. How transcendently important it is that the life and official acts of such a man be saturated with the spirit of missions! One of his chief functions is to make *presiding elders.* At no other point of his administration does he affect the Church so directly or so radical-

ly. An anti-missionary or an unmissionary presiding elder is an intrusion upon our economy. He can do more to neutralize, to thwart, to defeat connectional plans, than half a score of ordinary pastors. It devolves upon our bishops to put and keep such men in this important arm of the pastorate as have both an understanding of the times, to know what our Israel ought to do, and personal energy and influence enough to see that Israel does it.

Article XVII. of the Constitution of our Mission Board furnishes a good bulletin for a willing presiding elder. The thirteenth question in the programme of Quarterly Conference business affords a fine opportunity for the discussion of plans, as well as for the hearing of reports, on the cause of missions; for the substitution of well-tried and successful ones for those that are crude and ill-conceived and anti-Methodistic. It is safe to say that wherever a presiding elder will follow up these lines intelligently, faithfully, persistently, he will, for the most part, command his co-laborers after him.

In conclusion, two or three questions pertinent to the matter under discussion are commended to all concerned.

First, where do we get the idea, now practically universal in the Church, of a limited call to the gospel ministry?—*i. e.*, a call to preach within certain territorial bounds to be largely determined by the preacher himself. Certainly not from the commission given by our Lord, which is quoted as the sole authority for all gospel preaching, that

says without any qualification, "Go into all the world;" not from the call of the Holy Spirit: "When he has come upon you . . . ye shall be witnesses unto me . . . to the uttermost parts of the earth;" not from the precepts and practice of Paul, the first missionary to the Gentiles. He said: "I am debtor both to the Greek and to the Barbarian, both to the wise and the unwise;" and one of his chiefest grounds for glory was that he had not entered into other men's labors, but that "from Jerusalem and round about to Illyricum, I have fully preached the gospel of Christ." Finally, Methodist preachers did not get it from the sayings or doings of John Wesley. He said: "*The world is my parish.*" His conception of the itineracy which he instituted was that of an aggressive force which should camp on the field and be ever ready for an advance; not that of an army in garrison, nine-tenths of which are required to look after the "stuff," while the others simply go foraging. Is not the whole thing a false interpretation of a divine call to preach, and is it not largely responsible for much of ministerial barrenness at home as well as ministerial scarcity abroad? A call to preach *at all* means a call to preach *everywhere*, with only such limitations as God's providence may fix. The man who undertakes to fix them for himself vitiates the divine call, and lays an embargo on his own ministry.

A second question is: In view of the fact that the Church was organized and the ministry instituted for the sole purpose of evangelizing the

world; in view of the fact that theological schools have for their avowed object the training for this purpose a more efficient ministry, how is it that these schools have so long deemed their course of instruction adequate, without even an approximation to a department of missions; and how is it that the highest ambition of ninety per cent of their ministerial output is to enter into the most inviting home fields of other men's labors, leaving those of less ambition or less promise of popular favor to be called to go abroad?

Still another question: Since Methodism is accounted a revival of primitive Christianity, since her ministry seeks to exemplify the principles and polity of the Pauline *régime*, why is it that up to a very late day no book or other means of instruction on the subject of missions was put on the course of study required of undergraduate preachers?

Brethren, when all our preachers come to interpret their call to preach as also a summons to go; when they come to stay at home only because they cannot go abroad; then will our workers abroad be notably more numerous, and the helpers at home be essentially more effective.

For which let us all pray.

PRAYER AND MISSIONS.

IF we search exhaustively the domain of earthly entities it will be difficult, if not impossible, to bring into juxtaposition two other things of equal individual importance, and at the same time of such unmistakable interdependence. I shall speak of each in its direct relation to Christ's economy in the world, then of their correlation in that same economy.

Prayer is at the same time man's highest privilege and his most imperative duty in this life, notwithstanding the fact that no other privilege is so lightly esteemed, and no other duty so carelessly, so imperfectly performed.

"Ask," "seek," "knock" are some of the forms of command under which our Lord himself attests its imperative character. "Shall receive," "shall find," "shall be opened to you" are some of the promises by which he assures its answers.

"If ye shall ask anything in my name, I will do it." (John xiv. 14.) "Ye shall ask what ye will and it shall be done unto you." (John xv. 7.) "Men ought always to pray;" "I would that men pray everywhere;" "Pray without ceasing;" "In everything . . . make your requests known unto God" are but other forms of expression that serve further to magnify the privilege and enforce the duty.

To give God's Word opportunity to reply at once against the Pharisaism, fanaticism, skepti-

cism, and infidelity, let it be asked: First, what is prayer, and what is it for? He who instituted it as the law of giving and receiving in his kingdom alone can answer. He says that it is not (*a*) a framing of words, however numerous or loud, or elegant or eloquent they may be. We are not heard for much speaking; (*b*) it is not informing God as to who we are or what we want: "Your Heavenly Father knoweth that ye have need . . . before ye ask him;" (*c*) it is not to make God willing to give us things: "If ye then being evil know how to give good gifts unto your children, how much more shall your Father . . . in heaven give good things to them that ask him." God is always willing, always trying to bless his needy, helpless children. Indeed, he does actually bless every one to the extent that one will allow him. The sole trouble is that men's badness turns God's blessings into curses. He who walks in the counsel of the ungodly, stands in the way of the sinner, or sits in the seat of the scornful, makes blessing impossible to himself. God's gold is turned to dross; God's grace into an eating canker.

Christ's example and precepts tell us what prayer is and what it is for. From his example we learn that it is personal, persistent communion with the Father, in the strength of which every important thing is done, and done successfully. It is the alliance that weakness makes with strength, and need with infinite resources. His precepts confirm and enforce the lesson of his example: "When thou prayest, enter into

thy closet, and when thou hast shut the door pray to thy Father who is in secret." Again, by putting words on our lips that cover the entire range of real human need, and saying, "When ye pray, say." He not only makes plain the answer to our double question, but also makes it easy for the weakest, the most ignorant, the most helpless to pray—to pray effectually. It must never be forgotten that all right prayer is, in a most important sense, secret—it is personal wrestling with God; and others can be "led" in prayer only in so far as they, too, enter into the same exercise. When, amid the pomp and parade of public occasions, we forget this, our so-called praying ceases to be prayer.

Christ's precepts further teach us that an intelligent recognition of the divine Fatherhood is of the very essence of prayer (only a father can comprehend his children's needs); that a felt appreciation of the brotherhood of man is of its spirit (God is "Our Father"); that reverent awe and adoring love must constitute its atmosphere (his place is heaven, his name is holy); that the headship of Christ and the perfecting of his will on earth is its final desideratum ("Thy kingdom come, thy will be done on earth"); that forgiveness of those who trespass against us is the condition of its being heard ("Forgive us . . . as we forgive those"); that a sense of utter dependence and absolute trust is its invariable attitude ("Give us this day our daily bread"); that ascription of authority and power and glory to him who is alone able to do all these things is its

only appropriate conclusion. Such things being prayer in its essence and practice, another question of vital import is: Who ought to pray? Christ's answer is: "Men ought to pray." All men ought to pray. It is just as much one man's duty to pray as another's. It is just as much one man's privilege to pray as another's. The difference, the sole difference, is found in that for which the prayer is made. The unsaved man is shut up to the prayer of the publican: "God be merciful to me a sinner." Till that is prayed and answered all other prayer is impertinent, and may be blasphemous. After that he has spiritual liberty and enlargement, and shall find access and answer in all need. Men ought to pray because they are men, sinful, needy, helpless, and God only can save and help them. Thank God men, all men, may pray because Jesus has opened the way, saying: "I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture." The most unreasonable, the most wilfully disobedient, the most ungrateful being in God's universe, is the one who does not pray.

Let it again be asked: How ought men to pray? The first answer that suggests itself is: "Men ought to pray humbly." God is in heaven, we are on earth; God is infinitely holy, we are sin-defiled; men cannot afford to put on airs when talking to God. To show the contrast between self-confident and humble prayer, the Master spake this parable: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God,

I thank thee, that I am not as other men are. . . . The publican . . . smote upon his breast, saying, God be merciful to me a sinner." Jesus said: "This man went down to his house justified (approved) rather than the other: for every one that exhalteth himself shall be abased; and he that humbleth himself shall be exhalted."

But men ought to pray in faith. "That which is not of faith is sin." "Without faith it is impossible to please God;" but "if ye have faith as a grain of mustard seed, . . . nothing shall be impossible unto you." "When ye pray, believe that ye have the things for which ye ask, and ye shall have them."

Further, men ought to pray importunately. "Men ought always to pray and not to faint." If the unjust judge, sensitive to neither divine nor human obligations, avenged the poor widow simply to avoid being wearied by her continual coming, shall not God hear and answer his children who cry importunately to him? Jesus says he will. The success attending the importunate persistence of the Syro-Phœnician woman further illustrates the answer, and demonstrates the fact that our Father only asks that we allow him to have his way in us in order that, in the end, we may have fully our way with him.

Another thought-provoking question in this connection is, When, and where ought men to pray? "Everywhere, . . . always." Specifically (*a*) in the closet. No man is a safe man in any relation or business of life who does not, in the "secret place," make God his confidant, his

counselor. (*b*) In the family. This is God's oldest institution. It is the basis of every other legitimate institution. No man appreciates it or has any business at the head of it who does not, as Priest, Prophet, and King, "command" his household after him for God. (*c*) In the social circle of the Church. This is God's family, and every member, from the least to the greatest, ought to be able and to feel free to talk with the common Father about the mutual interests of all. (*d*) In the great congregation. He who has power with God has power with men, and in the same proportion. The secret of our power to do men good is our ability to command the means of grace in their interest, especially in the house of God.

Such, partially at least, is prayer; and such is the part it plays in Christ's kingdom on earth. The history of its answers is the history of the Church's victories all down the ages.

Missions constitute the Church's best endeavor (*a*) to realize an answer to the prayer taught her by her divine Lord: "Thy kingdom come." (*b*) To vindicate the challenge given by that same Lord to the powers of earth and darkness: "This gospel of the kingdom shall be preached in all the world for a witness to the nations." (*c*) To verify the promise of the Holy Spirit, "That at the name of Jesus every knee should bow, of things in heaven and things in earth and of things under the earth; and that every tongue should confess that Jesus Christ is Lord for the glory of God the Father." (*d*) To fulfill the prophecy that "The kingdoms of this world are become the king-

doms of our Lord and of his Christ." Missions form the Church's vanguard. Where they bivouac to-day she will camp to-morrow. For nearly two thousand years she has followed no other line of march, she has found no other means of advance. She must pioneer the regions beyond with her best, her most reliable men; her Calebs and her Joshuas, her Pauls and Barnabases, her Jeromes and Augustines, her Las Casases and Xaviers, her Cokes and Careys and Judsons and Moffats and Livingstones, and on to the end of the roll. Missions can succeed only as they are projected and developed by men called of God and sent out by the Church under the direction of the Holy Spirit. There is no authoritative model for enterprising missions except the first one. The Holy Spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Prayer, then, is the very atmosphere in which missions are born, the very inspiration under which they progress, the very generator of the power by which they win final success. To pray for missions is the most reasonable, the most necessary, the most imperative duty of every Christian and of the entire Church. A praying Church is the only place where true missionaries are bred. A praying Church is the only place where true missions are projected. A praying Church furnishes, under God, the only support upon which both missionaries and missions can lean with assurance.

Missions constitute the hope of the world; the prayers of the Church constitute the hope of missions. Our blessed Master, looking out upon the world lying in wickedness, through the suffering multitudes that waited on his ministry, said: "The harvest truly is plenteous, but the laborers are few; pray ye the Lord of the harvest that he will send forth laborers into his harvest."

The harvest is the Lord's alone. Only divinely called men can reap it. Men are called only as the Church prays. This is God's order. There is divine philosophy in it, because he who prays will be willing to go if God calls him; he who prays will be willing to send if God calls his loved ones; he who prays will be willing to give to send others if God calls them.

Smile, Lord, on each divine attempt
To spread the Gospel's rays;
And build on sin's demolished throne
The temples of thy grace.

MONEY AND MISSIONS.

IN sound the words mingle musically, but in association the ideas clash unharmoniously. The one stands for the world's emancipation, the other for its enthrallment; the one represents the God of heaven, the other the god of this world; one essays obedience to Christ's last and largest command, "Go ye into all the world and preach the gospel to every creature," the other bars the very entrance to his kingdom—"I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."

Our theme is a paradox. The discussion of two or three questions, however, may unveil its hidden truth.

I.

Why Should We Have Missions?

(*a*) Because Christ commands them. He says with an authority that cannot be gainsaid, with a distinctness that cannot be misunderstood, "Go make disciples of all nations;" "This gospel of the kingdom shall be preached in all the world;" "Ye shall be witnesses to me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." The Church dare not disobey, else she denies, yes betrays, her Lord.

(*b*) Because the whole world needs them. Where they have not gone, "the whole world lieth in wickedness." The stupendous and magnificent ruins of Egypt, Babylon, Ninevah, Greece, and

Rome attest at once their glory and their shame. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped the creature more than the Creator." Thus the zenith of their several civilizations became the nadir of their morals and religions. Then God smote them one by one, and their ruins attest at once the stroke of his hand and the truth of his Word. Modern heathendom is no better than they were; nay, it is worse—more gross, more degraded, more vile, more vicious, more bestial. Africa, India, China, Japan, the islands of the sea, one billion strong—an innumerable multitude—except here and there where the bivouac fires of missions have been kindled, still "sit in darkness, and dwell in the region and shadow of death." Modern civilization, itself the child of Christianity, with all its wealth of political, commercial, educational, social, and mechanical appliances, has no power to do them good. It can only galvanize the cadaverous mass, and make it all the more hideous. Witness England's endeavor in India under the rule of her East India Company. Witness Spain's colonial history in South America and the islands. Witness the dark page in history that we ourselves have made in dealing with the North American Indians. The world's need is the Bible. Nothing can substitute it—the Bible in the letter, and in the hearts and lives of those who bear it. Hence missions.

(*c*) The world needs them because the Church herself cannot live without missions. It is giving to others that keeps alive the grace that saves. "Give and it shall be given unto you;" "It is more blessed to give than to receive;" "There is that which giveth and yet increaseth."

> Good, the more communicated, more abundant grows;
> The giver not impoverished, but enriched the more.

The Church may count her heart beats by the number of honest, earnest efforts she has made to give the gospel to every creature. The world does not need missions more to bring it light and life than does the Church need missions to trim and foster that life and light within herself. Under the Old Testament dispensation the Church was an oracle. Her symbols were the temple, the altar, the mercy seat. Now she is an evangel. Her symbols are a flying angel, a trumpet, a roll. Her mission, her sole mission, is to preach the everlasting gospel to the ends of the earth. This brings us to question

II.

Why Should Christians Give Money to Missions?

(*a*) It is not because money *per se* is necessary to the extension of Christ's kingdom. This answer is predicated of several considerations. (1) Christ's own personal and official estimate of money. This estimate is found in such utterances as these: "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. . . .

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." With this estimate of the evil and danger attending the accumulation of money, it is not reasonable to suppose that Christ intended in any sense to condition the success of his cause on anybody's money.

A second consideration of which this answer is predicated is Christ's own example in inaugurating missions. "I have given you an example," coming from the lips of Him who spake as never man spake, furnishes at once the highest reason and the best way for doing everything. "The Son of man is come to seek and save that which was lost." This was his mission. Out of it every true Christian mission has grown. "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye by his poverty might be rich." That was his manner. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant: . . . And being found in fashion as a man, he humbled himself, and became obedient

unto death, even the death of the cross." This was his example. "It is enough for the disciple to be as his Lord, and the servant as his master."

A third consideration of which this answer is predicated is Christ's order for propagating missions. Sending his disciples to "the lost sheep of the house of Israel," he said: "Provide neither silver, nor gold, nor brass in your purses." The reason he gave was, "The laborer is worthy of his hire." Again, when he enlarged their commission, and sent them to the nations, he did not change the order of going, but simply adds: "Lo, I am with you every day," implying that he would continue to care for them everywhere and always just as here and now. "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth, . . . the Holy Ghost having come upon you."

Still another consideration of which this answer is predicated is Paul's entire service as the first and always the principal exponent of Christ's order among the Gentiles. So far as the record shows, he went out from Antioch on each of his three tours without financial provision for even his traveling expenses; yet no man, against such numerous, and great, and cruel, and persistent antagonisms, ever did such and so much labor for the world's conversion. Having preached from Jerusalem round to Illyricum, he said: "I must see Rome also;" and, no other way being open, he invoked the chains of a Roman prisoner, and braved the unmatched cruelty of Nero.

The final consideration of which this answer is

predicated is the history of the Church for the first three hundred years. During this time she came nearer compassing the known world with the gospel message than she has done since; yet, until the unholy concubinage instituted by Constantine taught her Cæsar's ways and infused into her Cæsar's spirit, money as a factor was unmentioned and unknown.

The modern movement of the Church for missions has been hindered, doubtless; certainly it has been divested of much of its authority and power by the disposition often manifested to urge the world's needs before Christ's commands, and to magnify money as a factor in supplying those needs.

Missions have been relegated to the place of a *protégé*, while the Church has posed as a patron. Missions have been categoried among the "benevolences," and money has been begged for their "support." I suggest that we need to shift the whole ground of the Church's responsibility; that we need to change largely the motive for giving to missions. The question, then, reverts: Why should Christians give money to missions?

(*b*) To save themselves from the curse that necessarily follows the accumulation of money, or even the effort to accumulate money, for its own sake. In God's economy one of the worst things, if not the very worst, that can befall a man is to get rich. Under the Old Testament *régime* this was provided against by a system of tithes and offerings, Sabbatical and jubilee years. Even the king was forbidden to heap up gold and silver,

and David's fall and Solomon's ruin followed in the train of ills which began with the violation of this command. In Christ's view, being rich seems to cut off a man's title to an eternal inheritance more effectually, more surely than anything else. What he says of a man losing his life eternally by saving it now, includes his money, and applies to it with special force: "Woe to you that are rich, for ye have received your consolation;" "So is he that layeth up treasure for himself, and is not rich toward God;" "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." This view of the Master is so utterly at variance with human philosophy and ordinary human practice, so far above the deliverances of the popular pulpit and the following of the average pew, that it needs to be dwelt upon. The interpretation of these passages is not to be restricted to cases of ill-gotten or inordinately loved wealth, as is often taught. They mean just what they say. Would that the Church and her ministers were as faithful in dealing with rich men today as Christ was with the young ruler! In many places the Church is little more than a social guild patronized by rich men, who are in turn petted and pandered to, as a suitable reward for the modicum of their money paid into the Lord's treasury. The Church is thus prostituted, and

the man buys his way through it to a ruinous reckoning with his Master.

Many of us have yet to learn that to be a Christian we must absolutely do these three things: Love God supremely, follow Jesus Christ implicitly, keep the Golden Rule honestly. Many more have yet to learn three other things: That no man can love God and love the world at the same time; that no man can follow Jesus Christ and hoard up money for himself; that no man can keep the Golden Rule and get rich.

Granting all this, it may still be asked: "Why give money specially to missions?" I answer, because giving to nothing else will substitute it. It is right, it is our Christian duty, to give to many things in the home land, chief among them is the Church and her institutions; but in doing this, at the best, but a moiety of our gifts can claim to be for Christ's sake. The other half is made up variously of philanthrophy, patriotism, social claims, financial considerations, denominational rivalry, personal pride, etc.

The whole thing is largely a giving to our own, if not to ourselves. We expect and receive returns in kind. But to give ourselves, our dear ones, our money to put the gospel where it is not —in the dark places and darker souls of heathendom—is to claim the highest, the surest opportunity to do something for Christ's sake—something that is not vitiated by any form of selfishness.

With money for missions Christ enables the Church to hasten the going of its messengers by

using the improved appliances of modern travel. With money for missions Christ enables the Church to substitute the written Word in many languages for the miraculous "gift of tongues." With money for missions Christ enables the Church in the use of the most improved means and methods to substitute the miraculous healings of primitive Christianity with medical skill and service. With money for missions Christ enables the Church to meet the world's bodily and spiritual needs, and at the same time "escape the corruption that is in the world through lust."

Christianity furnishes the only safe formula for the use of money. It may be stated under four distinct heads :

1. Industry and honesty in its accumulation. Diligence in business. "Provide things honest in the sight of all men."

2. Economy in saving it. "He also that is slothful in his work is brother to him that is a great waster." "Gather up the fragments that remain, that nothing be lost."

3. Generosity in using it. "Given to hospitality;" "Give to him that asketh thee;" "Give and it shall be given thee."

4. Loyalty to Christ in making, saving, and giving. "Do all in the name of the Lord Jesus;" "Seek ye first the kingdom of God and his righteousness."

Just as surely as Christ has redeemed this world to himself ; just as surely as he has set up his kingdom for its government; just as surely as he has made the Church to be the working force of that

kingdom—just that surely do missions constitute the objective point of Church enterprise; just that surely does the above formula dictate the only right use of money; just that surely will the "King of kings" settle with each one of us according to these thrilling and destiny-determining words: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed: . . . for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. . . . Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

How gracious the privilege of transmitting the gold that perishes and cankers and curses, into the

currency of heaven! Hear what the Master says: "I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."

"Money and Missions." The truth of the paradox is unveiled.